

A SECOND
DEFENCE
OF THE
Church of England

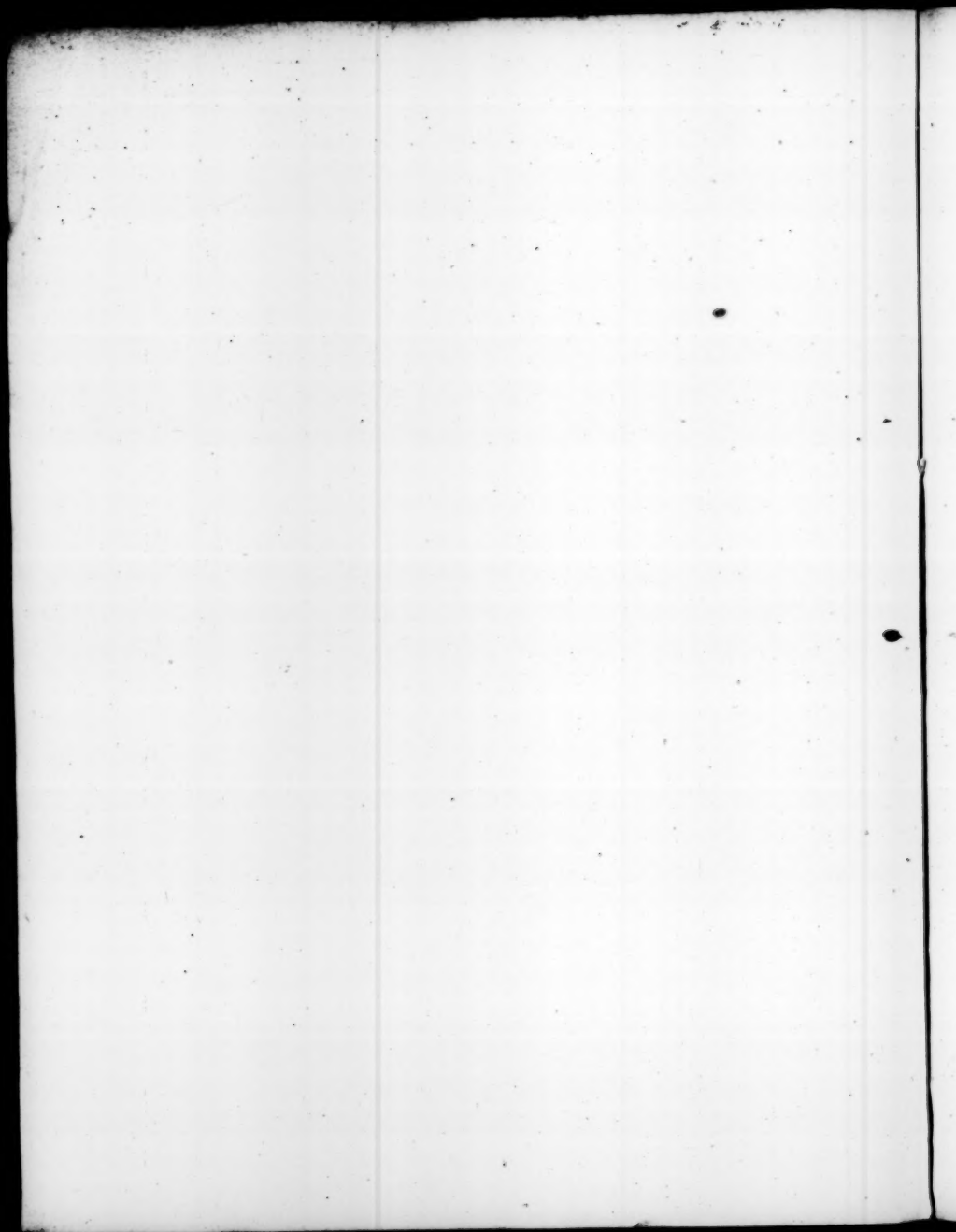
From the Charge of
SCHISM and HERESY,
As laid against it by the VINDICATOR
of the DEPRIVED BISHOPS.

In Answer to Two Discourses, entitul'd,
A Defence of the Vindication of the Deprived Bishops,
AND,
*The Doctrine of the Church of England concerning
the Independency of the Clergy on the Lay-Power.*

Ed Welshman

L O N D O N :

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The Preface.

THE Vindicator of the deprived Bishops having charged our Church with Schism and Heresie for accepting of other Bishops in the room of those lately depriv'd; Dr. Hody undertook to clear it of that Imputation, by proving from the Practice of the Catholick Church, the Lawfulness of acknowledging the Bishops in Possession even upon the Supposition of the Invalidity of the others Deprivation; and another Author undertook the Defence of the Church, by proving the Deprivation Valid. These two Discourses drew from the Vindicator a Defence of his Vindication, which having been for some time suppress'd by the Government, at last stole abroad, and hath been reflected on, so far as the Doctor is concern'd in it, by one who is pleas'd to stile himself the Doctor's Second. Had the same Worthy Person vouchsafed to have seconded the other Author too, whom the Vindicator hath thought fit to bestow as great a part of his Book upon, as upon the Doctor, he had happily anticipated the Attempts of a weaker Pen; but since he hath left the Defence of the Church to shift for it self, the Author of it is forced to accept of a meaner Second.

LET the READER observe, that where
Reference is made to *Sections* only without
any farther Direction, He is there refer'd to the
Defence of the Vindication.

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A Second D E F E N C E of the Church of England from the Charge of S C H I S M and H E R E S Y, &c.



HAT Opinion the *Vindicator* of the deprived Bishops hath of the Abilities of either Dr. Hody, or the *Author* of the *Defence* of the Church of England, He himself best knows; it seems he thought neither of them *contemptible*, when he bestow'd so much pains in *answering*, I should have said *endeavouring* to answer, the *least* and *meanest* of them. I wish he had as good an Opinion of their *Sincerity* and *Honesty*: This I perceive He very much questions; altho' he hath been acquainted with the Doctor long enough to have conceived better of him; and as for the *Author* of the *Defence*, I can assure him that all the *Temporal Interests* he hath, or ever *hopeth* to have, in the Church, are so mean, that He is as free even from all *Temptation* to partiality in this Matter as the *Vindicator* himself. However, it is no wonder They should undergo the same Censure with the whole Church, which the *Vindicator* vilifies as if it had regarded nothing in all this transaction, but *Worldly Considerations* and *Carnal Interests*. I must confess indeed that He hath at the same time taken care to *justify* it, by producing such *Arguments* against it as do abundantly discover the *Unreasonableness* of his *Accusation*; and I am very confident that the Church needs no other *Apology* to the *Vindicator* himself than his own *impartial* Examination of the two Books He himself hath wrote against her. But because this is not to be expected from him, labouring under so great *prejudices* as he doth, without some Assistance; I shall lend him all the help I can, and discover to him, if possible,

ble, the *Inconclusiveness* of his Arguments, so far at least as the *Author* of the *Defence of the Church*, &c. is engaged in this Cause. And in order thereto, I shall enquire,

I. Whether the *Church*, in allowing the *Validity* of the late *Deprivation*, hath departed from her *Ancient Principles*? And,

II. Whether such an *Allowance* be subject to those *Inconveniences* wherewith the *Vindicator* chargeth it?

The *first* of these *Enquiries* will discover to us whether the *Church* have directed her Practice as to the Matter in dispute by *Maxims* of Religion or *worldly Policy*. The *second* will give us occasion to examine the Reasonings of the *Vindicator*, and the Exceptions he hath made to the *Defence of the Church*.

I. Whether the *Church*, in allowing the *Validity* of the late *Deprivation*, hath departed from her *Ancient Principles*? And here we must look no farther back than to the Reign of Queen *Elizabeth*. For the *Vindicator* hath already * excepted against the Reigns of *Henry* the Eighth, and *Edward* the Sixth; and that in such a manner, that the whole World may see He regards no Interest, how Sacred soever, when it stands in Competition with that of his Cause. To begin therefore with Queen *Elizabeth's* Reign, the Times of a *Supremacy*, even by his own confession, *tolerable*. And what opinion the Church then had of a *Lay-deprivation*, may hence appear, viz. That that Princess deprived most of the *Bishops* by her own *Authority*, and the *Church* accepted of new ones in their stead. I know the *Vindicator* is ready to answer me, That † *this Deprivation was of Temporals only*; for the *Papish Bishops* were not own'd for *Bishops* by the *Protestants*, even before the *Deprivation*; and therefore the *Protestants* owing them no Duty in Conscience, their Sees were already, before the *Deprivation*, vacant in Conscience; and consequently the Queen could not deprive them of that *Authority* in *Spirituals* which they were not possess'd of. And will the *Vindicator* stand by this Answer? Yes, certainly; for it is his own. Let me then ask him, Were the *Protestants* ever subject to the *Papish Bishops* with regard to Conscience? He confesseth they were before they turn'd *Protestants*.

* The Doctrine of the Church of England concerning the Independency of the Clergy on the Lay-power, &c. Sect. VII.

† Ib. Sect. XXIX.

stants. Did their turning *Protestants* exempt them from that Subjection they ow'd before? If he saith it did; † I desire him to shew me, how *Freedom* from Subjection to our *Superiors* comes to be a part of the *Protestant* Religion. Again, † If the *Popish Bishops* were not *Bishops* of the *Protestants*, before the *Deprivation*, with regard to *Conscience*; † The *Protestants* had no *Bishops*; if no *Bishops*, no *Altars*; if no *Altars*, no *Sacraments*; if no *Sacraments*, no *Religion*. Let him deny this *Reasoning* if he think fit. Farther yet, If the *Popish Bishops* had no *Spiritual Authority* over the *Protestants* within their *Districts*, before the *Deprivation*; they must have lost it either by some *Act* of their own, or by some *Act* of the *Protestants*. They lost it not by any *Act* of their own, for they never renounced it. They must have lost it then by some *Act* of the *Protestants*; that is, by the *Protestants* disowning it. Let him grant me this, and there's an *End* of all *Disputes* concerning the *Validity* of a *Lay-deprivation*. But after all, the *Truth* of the *Matter* is this; † The *Popish Bishops* were *Bishops*, even of the *Protestants*, to all intents and purposes, till the *Queen* had *deprived* them; and the *Validity* of her *Deprivation* depended upon that *Right* which she, as *Supreme Magistrate*, was invested with to make *Laws*, to impose *Oaths*, for the securing her *Government*, and to inflict the punishment prescribed by those *Laws* on the *Disobedient*. Thus † *Dr. Hammond* accounts for it; and let any *Man* judge whether this *Account* be not more reasonable than that of the *Vindicator*.

The *Validity* therefore of a *Regal Deprivation* of *Bishops* was sufficiently own'd by the *Church* in *Queen Elizabeth's* Reign. Let us descend to *King James* the First's. And here we have the second *Canon* of the Year 1603, attributing to our *Kings* the very same *Authority* in *Causés Ecclesiastical*, that the *Godly Kings* had among the *Jews*, and *Christian Emperours* in the *Primitive Church*. But the *Vindicator* replies, That this *Authority* did never extend to the *Deprivation* of *Priests* and *Bishops*: How so? why, because the 37th Article mentions no such thing: But doth that Article deny it? No; but, on the contrary, asserts that it always was the *Prerogative* of *Godly Princes* to Rule all *Estates* and *Degrees*, whether *Ecclesiastical* or *Temporal*, and restrain with the *Civil Sword* the stubborn and evil-doers. † Now to rule all *Estates*, and to restrain with the *Civil Sword*, are very comprehensive words, and may imply an *Authority* to *deprive Bishops*,

† in his case, council passed a sole cake which also

* Note, That I frame this Argument upon the Vindicator's own Hypothesis.

† they saw by fact their errors.

† it is as new say, he did say a forced error.

† they saw so point of co if a hexla false as

† Of Schism, c. VII S. 17. up

are signified

Bishops, and were, no doubt, understood so to do, when the Article was framed in the Reign of a Princess, who had so notoriously exercised such an Authority. But what an Argument is here? The Article doth not mention any Authority to deprive Bishops, therefore the Canon doth not mean it; no, tho' its Expressions be never so full and comprehensive of it. Well, but what Opinion had the Divines of those Times of the Power of the Jewish Kings, and consequently of our own, in this matter?

" That Ecclesiastical Persons are subject to Temporal Governors, and are to be judged by their Laws, the Scriptures speak plainly. Let every Soul be subject to the higher powers, Rom. 13.

" Ergo, Bishops, yea the Pope himself. Solomon removed Abiathar, and put in Sadoc. Thus Dr. Willet. Synopsis Papiismi. Controv. 7. Quest. 1. Did I live among Books, I might overwhelm the Vindicator with Authorities that are express to the same purpose. But what need is there of a multitude, when that one mention'd in the Title-page of the Defence of the Church, might be sufficient to conclude any reasonable Man? I mean that of the great Bishop Andrews, who enumerating the particular Rights of the King's Supremacy, expressly mentions the Power of Deprivation, about which we are contending. Abiathar ipsum, si ita meruit, Pontificatu abdicandi. This excellent Person was capable certainly of understanding the sense and import of the two first Canons, especially when He himself sate in the Convocation, and might have a very great hand in compiling the whole Book.

To come lower yet, i. e. to the Reign of King Charles the First. And here Mr. Thorndike, a Man that well understood, and zealously asserted the Rights of the Church, will tell him, that, " No Man, by being of the Clergy, can be privileged against the Secular Power, or against those Laws which are the Acts of it; and that the Example of Abiathar, High Priest, removed from his Office by Solomon, is an effectual Argument to this purpose. [Rights of the Church, p. 266.] And again, " If those whom the Power of the Church is trusted with, shall hinder the restoring of such Laws, viz. Laws of the Gospel, the Secular Power may and ought, by way of penalty to such persons, to suppress their Power, that so it may be committed to such as are willing to submit to the superior Ordinance of our Lord and his Apostles. lb. pag. 274, 278.

" Beside:

It sh^d be he
I suppose
as who me
D for mention
supplies what
shall ch^d pro
ecc^d.

“ Besides the manifold *Reasons* and *Authors* that might be al-
 “ ledg’d herein, viz. the *Magistrate’s* Power over the *Clergy*,
 “ we have abundance of Examples that do confirm this Truth,
 “ as *Solomon deposing Abiathar*, &c. [Dr. Williams, *The True*
Church, Lib. 6. Cap. 1.] The *Vindicator* cannot be ignorant of
 these, and many more such *Authorities* as these, which might
 be produced to the same purpose; The *Authority* of Bishop *And-*
rews especially, which being placed in the very *Title-page* of
 the *Defence* of the *Church*, &c. could not possibly escape his
Observation. But what saith he to them? Why, he acknow-
 ledges indeed that * *there have been those who from the Case of*
Abiathar have inferred the deprivableness of the Episcopal Power by
the Lay-Magistrate; but yet there is no reason to believe that ever our
Church intended to exclude all such from her Communion, who could
not come up to the heights of these private Opinators. I believe in-
 deed that the *Church* intended to exclude as few as possible from
 her *Communion*; but had our *Vindicator* been alive, and publish’d
 his *private Opinions*, which he calls the *Doctrine* of the *Church*,
 concerning the King’s *Supremacy*, at the same time She publish’d
 her *Canons*, I am apt to think he would have hardly escaped
 her *Censure*. But to let that pass; We have here another taste
 of his *Respect* to the *Doctors* and *Fathers* of our *Church*; which
 we may perceive is not confined to the Times of *Henry* the
 Eighth and *Edward* the Sixth, when Bishop *Andrews*, to men-
 tion no other, that great *Light* of the *Christian World*, is set aside
 by him with the Character of an *high-flown private Opinator*. He
 spares no body I see; however, I will give him an *Authority* or
 two more, and let him *Characterize* them too if he pleases.
 What thinks he then of King *Charles* the First, who by his own
Authority suspended *Archbishop Abbot*? Why, He replies, that
 † *Princes* do many things upon *Exigencies* of *State*, which even
 themselves do not approve: Very modestly said. But I always
 took King *Charles* the First for a very good Man, and one that
 acted upon *Principles*; and besides, He was under no such press-
 ing *Exigencies* as to that *Suspension*, but he might have very safely
 forborn it, had it been any force upon his *Conscience*. What
 thinks he farther of the *five Bishops*, who, in accepting the
 King’s *Commission* to execute *Archiepiscopal Jurisdiction* during
 the *Suspension*, openly profess’d the *Validity* of it? Did not these
 act upon *Principles* neither? One of them I am sure did, and
 He

* Doctrine of
 the Church,
 &c. Sect.
 XXV.

† Doctrine of
 the Church,
 &c. Sect.
 XXVI.

He too, no Betrayer of the Rights of the Church, I mean Bishop Laud, that Cyprianus Anglicus, a Name dear to our Vindicator, if any be, who thus declared his Sentiments, as to the matter in hand, in the Face of the whole World. " Lastly, The pinch of
 " this Charge is, That I said, I received my Jurisdiction from
 " God and from Christ, contrary to an Act of Parliament which
 " says, Bishops derive their Jurisdiction from the King. That
 " Statute speaks plainly of Jurisdiction in Foro contentioso, and places of Judicature, and no other. And all this forinsecal Jurisdiction, I and all Bishops in England derive from the Crown.
 " But my Order, my Calling, my Jurisdiction in Foro Conscientie, that is from God, and from Christ, and by Divine and
 " Apostolical Right. And of this Jurisdiction I then spake (if I
 " named Jurisdiction at all, and not my Calling in general),
 " for I then sate in the High-commission, and did exercise the
 " the former Jurisdiction under the Broad Seal, and could not
 " be so simple to deny the Power by which I then sate. Besides, the Canons of the Church of England, to which I have
 " subscribed, are plain for it. Thus far the Vindicator is pleased ;
 " but let him observe what follows. " Nay farther : The Use
 " and Exercise of my Jurisdiction in Foro Conscientie, may not
 " be but by the Leave and Power of the King within his Dominions. A. B. Laud's History of his Troubles, pag. 309.

I shall produce but one Authority more, which brings the Doctrine of the Church down yet nearer to our Times, and I have done, and that shall be of Archbishop Bramhall, who in his Answer to Mr. De la Mitriere, thus expresseth himself : " This
 " Power the Christian Emperors of old assumed unto themselves,
 " to convocate Synods, to preside in Synods, to confirm Synods,
 " to establish Ecclesiastical Laws, to receive Appeals, to nominate
 " Bishops, to eject Bishops, to suppress Heresies, to compose Ecclesiastical differences, in Councils, out of Councils, by themselves,
 " by their Delegates : All which is as clear in the History of the
 " Church, as if it were written with a Beam of the Sun. This
 " Power the Ancient Kings of England ever exercised, not
 " only before the Reformation, but before the Norman Conquest, &c.

And now if the Independency of the Clergy on the Secular Power, as the Vindicator hath stated it, that is, so as to invalidate all Regal Depreciations of Bishops, be indeed the Doctrine of the Church
 of

his jurisdiction
 in conscientie
 is from God &
 next to which
 is the power of
 the crown
 to give him power.

of England ; what unpardonable Ignorance was it in such Men as *Laud*, and *Bramhall*, and *Andrews*, &c. that they should know nothing of it ? and how infinitely is this, hitherto *poor deluded Church*, obliged to the *Vindicator* for making the *Discovery*, and *undeceiving* her ? What a *Prodigy* is here ? that the *Independency* of the *Clergy* should be a *Doctrine*, nay even a *Fundamental Doctrine* of the *Church* for so many Ages together, and She all the while know nothing of it ? I must confess that I am astonish'd at this *Ignorance*, tho' it be none of my own. But hold ; I am mistaken : The *Vindicator* is of *one Church of England*, and we of *another* : He doth not say that the *Independency* of the *Clergy* is the *Doctrine* of our *Church*, viz. the same which *Laud* and *Andrews* were of ; but of his own : And here I must grant that He is in the Right ; It is undoubtedly a *Doctrine* of his *Church*, and a *Fundamental* one too. But my business was to enquire into the *Doctrine* of the *old Church of England*, and that appears to be, by the greatest *Authorities* in it, for the *Validity* of *Regal Deprivations* ; and until those *Authorities* be disproved, or confronted with better, it is but fit that the *Vindicator* and his *Party* should be accounted as the only *private Opinions*. And in the mean time, it is manifest that the *Church*, (our *Church* I mean, for I know no other in *England* that deserves that name) in allowing the *Validity* of the late *Deprivation*, hath acted consistently with herself, and according to her *ancient Principles* ; therefore, not by *worldly considerations*, not by *carnal interests*. But after all, the *Church of England* is not *infallible*, and therefore may be deceived : That is true indeed, and * the *Vindicator* is very importunate with her to acknowledge her *Errors* in this Point ; but He ought to prove it one first. Whether any thing He hath yet said be sufficient to prove it such, will appear from our second *Enquiry*, viz.

II. Whether the *Allowance* of the *Validity* of the late *Deprivation* be subject to those *Inconveniencies* wherewith the *Vindicator* chargeth it ? And here I shall not dissemble any thing of force that He hath produced against it ; tho' I do not design to run out into so many words as He hath done. I love *Brevity* ; and if for the sake of that I shall examine his *Arguments* in another *Method* than He hath proposed them, I hope He will pardon me, so long as I do him no wrong in either *misrepresenting*, or *omitting* any thing He hath said to the purpose.

The

* Doctrine of
the Church,
&c. Sect. III.

Defence of
the Vindica-
tion, Sect. 31,
Etc. to sect. 37.
& sect 48, 49.

The first *Objection* against the *Validity* of the *Deprivation* is this, *viz.* That *It subjects the Sacerdotal Office to the Regal; the more noble to that which is less so.* In prosecution of this *Argument*, the *Vindicator* spends eight *Sections*; wherein having advanced the *Aaronical Priesthood* to the highest pitch imaginable, and anointed it with an *Unction much greater and holier than the Regal*, nay, made it even the *Original from whence the Regal is derived*; He at last applies all this to our present *Case*, and positively affirms our *Bishops* to be properly *Priests*, and that of a more noble *Order* too than the *Aaronical*, even the *Order of Melchizedek*. Well! but how proves he this *Dignity* of the *Priesthood* above the *Royal Power*? even by *Bellarmino's* own *Argument*, *viz.* from the *End and Design* of each *Office*. He shews you the *Priesthood* to be available to a *future and eternal State*; whereas the *Office* of a *King* extends no farther than this *life*. I desire my *Reader* to consult the *Vindicator's* own *Book*; for otherwise he may suspect me of calumniating him, as if I father'd an *Argument* upon him which he ought to be ashamed of. But I hope the *Vindicator* himself doth not expect a *formal Answer* to such an *Objection* as this: He is not certainly to learn at this time of day, that a *Subordination* of *Offices*, with regard to their several *Ends*, doth not of necessity imply a *Subordination* likewise in regard of *Government*. And what is it, I wonder, that makes him so readily admit that which, by his own confession, is so very difficultly admitted by many, (that which is absolutely rejected by the whole *Protestant Communion*, he should have said), *viz.* That *Bishops* are properly *Priests*, and the *Eucharist* a proper *Sacrifice*? He learn'd not this from the 31st Article of our *Church*; nor yet hath he said any thing in reality to prove it. I shall not here stand to examine his *Arguments* for it; the *Position* it self being of as little moment to the Cause in hand, as it is in it self false: For admitting *Bishops* to be *Priests*, *Presbyters* are so as much as they, and the *Eucharist* as much a *Sacrifice* in the hands of the one as the other; and yet He disallows not a *Lay-deprivation* of *Presbyters*. I shall conclude all I think farther to say to this *Objection* in one word.

If *Bishops*, as *Bishops*, are superior to *Kings*, and therefore cannot be deprived by them; then this *Proposition*, *viz.* The *King* hath no power to silence or deprive any *Minister*, because every *Minister*, in his *Ministerial capacity*, is subject to none but *Christ*, is a safe and harmless

in relation
only spiritual, and
not the source of
his spiritual power.
No, if he hath no power to deprive him he is a lay minister or lay
minister, if his actions are spiritual he is a lay minister or lay minister.

harmless Proposition: But whether it be so or not, let the *Vindicator* consult his worthy Friend Dr. Hicks, v. Dr. Hicks's Sermon on Jan. 30. 168 $\frac{1}{2}$. pag. 20.

Obj. 2. A Lay-deprivation of Bishops is an Invasion of Spiritual Rights, and therefore is *invalid*. The Author of the Defence of the Church, † had deny'd any Invasion to have been made upon the purely spiritual Power of the Deprived Bishops. This the *Vindicator* wonders at as a strange piece of Confidence, and, after several flourishes comes, close upon him with a terrible Dilemma. If the presumed Magistrate has not invaded the Spiritual Districts of our Fathers, then the Intruders are Schismatics, &c. † But hold, Sir! how I pray comes the purely spiritual Power of Bishops to be turn'd into spiritual Districts? Had not that Author told you, that he look'd upon nothing as purely spiritual in Bishops, but that Character which they received immediately by the Imposition of Hands? That that Character was one thing, the Relation to a particular District another; that the one was inviolable by the Secular Magistrate, but the other not so? It is a strange thing that a Man of such Abilities cannot apprehend this. I will give it him in Latin out of the Learned Petrus de Marca, De Concord. l. 4. cap. 1. par. 6. Canonibus factam injuriam iis pœnis Principes ulciscébantur, quæ legibus irrogatæ erant, nempe expulsiōne à sede. Deturbationem enim illam, quæ vacantem Ecclesiam redderet, sui arbitrii esse putabant; non autem degradationem vel dejectionem ab Episcopali dignitate, quæ erat pœna merè Ecclesiastica. It is by this time, I hope, plain enough. And now I shall take my turn to shew him how I could argue, if I were so minded. † If a Bishop's Right to his See be no purely spiritual Right, then He is deprivable of it by the Civil Magistrate; and when so deprived, his See is vacant: A Bishop duly consecrated and elected into a Vacant See, is a true Catholic Bishop; they that refuse Communion with a true Catholic Bishop are Schismatics; and, if they do it upon Principles, are Hereticks. I leave the *Vindicator* to put it into due form, and to apply it. But,

Obj. 3. To allow the Prince even this power of dissolving the Relation of a Bishop to his District, is to put it in his power to destroy the Church whensoever he pleases. Because the Church

C

cannot

Defence of the Vindication, Sect. LV.

† Defence of the Church, pag. 10.

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+ If it be a
spiritual right
then it is a
very simple
jurisdiction
a spiritual
or a temporal

Sect. LV.

cannot subsist as a *Body* without *Districts*, they being absolutely necessary for making the *Churches Censures*, as settled by our Lord and his *Apostles practicable*. The allowing therefore the Heathen persecuting *Magistrates* a power of dissolving the Relation of all the *Bishops* of their *Dominions* to particular *Districts*, had perfectly dissolved all particular *Churches*, as *Bodies*, when the *Magistrate* was pleased to dissolve them, and therefore cannot be agreeable to the design of *Christ* and his *Apostles*, who intended to perpetuate *Churches*, as *Bodies*, independent on the *State*. This is the summ of his *Argument* in all its force; but yet a miserable weak one it is, being made up of some things utterly false, and others nothing to the purpose. That the *Church* cannot subsist as a *Body* without *Districts*, is false; for it did actually subsist without them, and when there was not so much as one *Bishop* with restraint in the whole *World*. And that was in the days of the *Apostles*, who were all *Bishops* at large, and executed *Episcopal Jurisdiction* wheresoever they came. It was indeed quickly found convenient that the *Church* should be canton'd into *Districts*, and that *Bishops* should confine the Exercise of their Power within certain limits; but yet the *Episcopal Power* is of its own nature extensive, and the proper acts of it obligatory, throughout the whole *Catholick Church*. A Man justly excommunicated by his *Bishop*, is excommunicated all the *World* over, whether any body else think fit to ratify the sentence or no. So vain are the *Vindicator's* pretences, that "the Right which *Bishops* have to oblige the whole *Catholick Church* is grounded on the commerce of Communicatory Letters, and the common interest of all to ratify the Acts of particular *Districts*; and that the Exercise of *Episcopacy*, as *Catholick*, is grounded on the Right each *Bishop* hath to a particular *District*. The division of the *Church* into *Districts* was no more the Original design of *Christ* and his *Apostles*, than the division of *Districts* into *Parishes*. However, the *Church* had confessedly a Right thus to settle *Districts*, as it had to do many other things, for its own *Edification*, even without the Consent of the *Secular Magistrate*. For God hath granted the *Magistrate* no Power for *Destruction*, nor do we allow him any for that end. And therefore all the *Vindicator's* Out-cries against allowing an Heathen persecuting *Magistrate* a power of depriving all the *Bishops* in his *Dominions*, are nothing to the purpose. Must good *Magistrates*

Defence of the
Vindication,
pag. 81.

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gistrates be allow'd no power but such as ill ones shall not be able to abuse? Believe me, they must be allow'd very little then: Their *Supremacy* in *Ecclesiastical* Causes shall not extend to the very least *circumstance* of *Religious* Worship; no, not so far as to determine the times of publick Prayer, or the habits, or postures, or places wherein it shall be perform'd. † For if the *Vindicator's* Argument be good, that *Princes* must not be allow'd the Power of *Deprivation*, because then they may destroy the whole Order of Bishops whensoever they please; † then this argument is good also, that neither are they to be allow'd any authority in the *Circumstances* of *Religious* Worship, lest they should forbid all, and so publick Worship, at their pleasure, cease. But I wonder at the *Vindicator*, that, among all the bold strokes he hath offer'd at, he hath not openly pleaded for the *Exemption* of the Persons, as well as the Rights, of Bishops from the Power of the Civil Magistrate. He gave a shrewd Hint at it Sect. XXXIX, and again Sect. XLIX, where he saith, "If the Sacredness of the *Levitical* Priesthood was thought sufficient to awe all Conscientious Magistrates from offering any thing that might look like Violence to such holy persons; a greater Sacredness of our Priesthood now, ought in reason more to awe the Magistrate now under the Gospel-Dispensation. This is pretty plain. But if he had not encouragement enough to speak out, barely from the super-eminent Sacredness of the Episcopal Office above the Regal; yet methinks he need not have minced the matter when he insisted upon the Argument I am now considering. † For had he not as much reason to say, that to subject the Lives of Bishops to the Power of the Secular Magistrate, is pernicious to the Church, as he had to say that to subject their Rights is so? † For may not an Heathen persecuting Magistrate give as fatal a Blow to the Church, by cutting off the Heads of all the Bishops in his Dominions, as by depriving them of their Sees? Yes; but the present case did not require his carrying the Argument so far; and besides, the Popery of it was too too manifest. Very well; but the Argument will go so far, whether He think fit to carry it so far or no: It will privilege the Persons of Bishops as well as their Rights; It will conclude for both, or for neither: And therefore let him either own both the Conclusions, or reject the Argument.

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Review of the
Rights of the
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† Introduct.
to Hist. c. 12.
sect. 11.

Again, † The *Vindicator* is mistaken in saying that it was the design of Christ and his Apostles to perpetuate Churches, as Bodies, independent on the State. Churches were indeed design'd by God to be so far independent on States, as to be able to subsist of themselves, tho' States should seek their ruine: But the primary design of Christ was to unite the Interests of both, and to join both Churches and States into one and the same Society. For * God declaring his Will of bringing States to Christianity, declareth by consequence that He calleth them to the same Interest in matters of Religion, which we know was exercised by the Kings of his ancient people. This Union of Church and State into one Society was maintain'd by A. B. Whitgift and Mr. Hooker against both Papists and Puritans in defence of the Civil Magistrate's Power in Ecclesiastical Affairs; and by this alone the *Vindicator* might understand whose Cause he is engaged in, if he would but consider from whom it is that he borrows his weapons. But with these Great Men of our Church, long since dead, falls in exactly one of the greatest Men now living, I mean the admirable Pufendorf, † who thus speaks:

" Because the first Christians were obliged, when the Magistrates failed in their Duty, to regulate and constitute a Church-Government among themselves, this hath occasion'd the Rise of several Errors, which are of no small consequence. For some have from thence endeavour'd to make this Inference, That the People, as they stand in opposition to the Sovereignty, have an original and inherent Right to elect Church-Ministers. --- Some also have been endeavouring to draw from thence this Conclusion, viz. That the outward Church-Government is separate and distinct from the Supreme Civil Power, and that it ought to be administered either by the whole Clergy, or else to depend absolutely on one single person of the Clergy; so that, according to this Supposition, there must be in each Christian State two distinct Bodies independent of one another; one of which must be call'd the Ecclesiastick (Ecclesia), the other the Politick State (Civitas), and each of them to be sovereign in its Government.

et. a state, as no such right is independent."

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By this *Union of Church and State*, no body ever design'd to confound the *Notions* of them. These ever were, and ever will be *distinct*. And this *distinction* is all that the *Vindicator's* proof amounts to Sect. LVIII. but he ought to have proved them so *distinct* as (in Mr. Hooker's words) to remain by *personal subsistence* divided from each other in a *Christian Commonwealth*. It is this *distinction* alone that can stand him in any stead, and this is the *distinction* which, in opposition to Mr. Hooker, it yet lies upon him to prove. As for the Author of the Defence of the Church, He apply'd the *Union of Church and State* into one *Society* to as much purpose as He desired, viz. to overthrow the *Vindicator's* Argument, which was built upon the *false* Supposition of their being *distinct*. And as for what is farther required of him, he says this only in short, That it is not the calling the just Acts of a *legal Supremacy* by hard Names, which will either *divest* a Prince of his Power, or *justify* any Man in his *Disobedience*. But yet I must confess that this short Answer doth not reach all the Enquiries the *Vindicator* hath proposed in that Section; particularly this: *Supposing the Church and State united into one Society, why must this Union be rather under the Secular, than under the Spiritual, common Monarch?* This is a *strange* Question for any Man to ask that hath read the thirteenth Chapter to the *Romans*. But I will venture to give him a *peculiar* Reason for it; and that, as he says himself, is more than ever he expected; which is this: *Kings* are the *supreme Ministers* upon Earth, of Christ's *Regal Office*; and therefore when by their *Conversion* to Christianity, *Civil States* are united into one *Society* with the Church; it is fit that all persons should submit to their *Authority*, and acknowledge them as their *Sovereigns*, and only *common Monarchs*. If He desires to see this farther *illustrated*, let him consult the Excellent Dr. Scott's *Christian Life*, P. II. Ch. VII. Sect. IX. and he will find it done to his hand; there he will find also the *Original* of their Power in *Ecclesiastical Affairs*, and the *Obligation* of *Subjects* to submit to it, settled upon their *true* Grounds; not upon *Commutation* of *Benefits*, nor *arbitrary Contracts*, against which He may dispute as long as he pleases; for my part, I will never contradict him.

Sect. LVI.

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But is it not a *strange* Position of the *Vindicator*, That the *Magistrate* must be rather a *loser* than a *gainer* by his *conversion* to Christianity? This He positively asserts Sect. LIX. and says he hath proved it, because the *Magistrate* in his *Conversion* comes to the *Bishop's* terms, not the *Bishop* to his. Comes to the *Bishops* terms? what are those? Why these we have an account of before, viz. to be admitted into the Church as a *private* person, and as a *Subject* to *Spiritual* Authority. Sect. LVII. to obey *Church-Laws* made by the consent of the *Ecclesiasticks*, to submit to the *Bishop* as *Head* of the Church and *supreme* unappealable *Judge* in *Spirituals*. Sect. LVIII. and therefore to abide his *Sentence*, which in some cases particularly that of *Heresie*, may proceed to *Excommunication*. Sect. LIV. Dr. Hicks would once have told him, that *Kings* may be *Excommunicated* is a *Fanatical* and *Popish* Principle; and that *Christianity* destroys not any *Rights* of *Sovereigns*, but confirms them. Now we know that it is the *Right* of our King to be *Supreme* Governour in these his *Realms*, &c. over all *Persons*, and in all *Causes* as well *Ecclesiastical* as *Civil*. And where the King thus hath *Supreme* Power, there, to use Mr. Hooker's own words, No foreign State or Potentate, no State or Potentate *Domestical*, whether it consisteth of one or many, can possibly have in the same affairs, and causes Authority higher than the King. And therefore the Oath of *Supremacy* serves not only to exclude all foreign powers, or to acknowledge the King's Authority over *Spiritual* Persons in *Temporals* only (which is all the *Vindicator* will allow, contrary to the express words of the Oath) but to acknowledge his *Supreme* Authority also over *Spiritual* Persons, and that too in *Spiritual* matters. Not that the King hath any power purely *Spiritual*, such as is the *Ministry* either of the *Word* or *Sacraments*; or that this *Spiritual* power is derived from the King; but that the Exercise of it is subject to the King's conduct and direction. So, as we have already heard, A.B. Laud states it. And therefore the *Civil* Magistrate can be no *loser* by his *Conversion* to Christianity. Well, but is He any *gainer* by his *Conversion*? Let us hear what Mr. Hooker saith: "A time there was when *Kings* were "not capable of any such power, viz. the *Supremacy* in *Ecclesiastical* causes, as namely, when they profess'd themselves open "Enemies unto *Christ* and *Christianity*. A time there follow'd "when they being capable, took sometimes more, sometimes "less, to themselves, as seemed best in their own Eyes. Here

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Sermon on the
30th. of Jan.

1682, pag. 18.

Jovian. pag.

204.

Eccles. Polity,
Book 8.

Doctrine of
the Church,
&c. Sect.
XVIII. &c.

Pag. 11.

Eccles. Pol. B. 3.

is a manifest difference put betwixt the *Power of Christian Princes* and *Heathen Persecutors*. But nothing can be clearer than that of *Bishop Andrews*, in his Sermon of calling Assemblies, " If the succession of Magistrates (*Christian Magistrates* he means) be interrupted; in such case of *Necessity*, the Church of her self maketh supply; because then *God's Order* ceaseth. But God granting a *Constantine* to them again, " *God's former Positive Order* returneth, and the *course* is to proceed and go on, as before. When the *Magistrate* and his *Authority* was at any time wanting to the Church, forced she was to deal with her own Affairs, within her self; for then was the Church wholly divided from Princes, and they from it. But, when this *Wall of partition* is pull'd down, shall *Moses* have no more to do than *Pharaoh*, or *Constantine* than *Nero*? *Congregations* were so call'd under them: must they be so still under these too? I might transcribe much more out of that Incomparable Discourse to the same purpose, and which would at the same time sufficiently refute an *Objection* the *Vindicator* is perpetually inculcating, and that is,

Obj. 4. The practice of the *Primitive Church*: To which nothing more need be said, than that the Practice of the *Primitive Church*, as to this Point of the outward Church-Government, is not to be made a perpetual and universal Rule of the Church-Government in a State, which is under the Jurisdiction of a *Christian* and *Orthodox Prince*. For that Practice was accommodated to the *Circumstances* of their Affairs then; but, where both the *People* and the *Sovereign* have received the *Christian Religion*, the case is quite different, and implys not any necessity that the State should thereby become a *Body* with two *Heads*. This Answer I have from * a great man above cited, and this Answer I will stand by. As for the long † Citations out of *Ignatius* and *Clemens Romanus* wherewith we are treated as if we stood condemn'd by the Judgment of those holy Apostolical Men; I desire the *Vindicator* to inform us, whether the *Bishop*, to whom *Ignatius* requires so strict an *Adherence*, and the *Presbyters*, whose *Ejection* from their Ministry, *Clemens* so much complains of, were deprived by their natural Prince that had supreme Power over all Persons, and in all causes? Till we are assured

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* Pufendorf
Intro. to Hist.
c. 12. Sect. 11.
† Sect. XLVII,
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assured of that, we cannot but think the *Quotations impertinent*, and, at present, more proper for *his own Use*, than *ours*.

Se& LXVI.

Obj. 5. *It is not agreeable to the Mind of God that the Civil Magistrate should be trusted with this Power of Depriving Bishops.* But how knows he the *Mind of God* in this matter? By *Revelation*? that is the only way of knowing God's *mind* in things of his *Arbitrary* disposal, such as this is: No, not by *Revelation*, for He produces not one *Text of Scripture* for it, but by *Reasonings* of his own. But, alas! the *Vindicator* hath, in this one *Work*, given us abundant demonstration that *God Almighty* and He do not always *think* at one and the same rate. But what are his *Reasons*? Why, the summ of them all amounts to thus much, that the *Civil Magistrate* is by no means a *competent Judge* of the *Church's Interest*, and it is not likely that *God* should entrust a *Power*, the *abuse* whereof would be so *pernicious*, in hands so *likely* to abuse it. But this *Argument* will hold against any *Power* they are possess'd of, *as of making Peace or War*, and the like. If *Princes* are apt to abuse the *Power* committed to them, *God* expects the contrary from them, and hath made it their *Duty* to do otherwise; and if they do not understand the *Interests* of the *Church*, it is their own fault. The *Church's Interests* are not such *mysterious* things beyond those of the *State*; but that the same *Capacity of Mind* may serve for one as well as the other; nay, I dare boldly affirm, that that *Prince* is not duly qualify'd for the *Government* of the *State*, who doth not thoroughly understand the *Interests* of the *Church*. For all *Princes* ought so to manage the *Affairs of State* as may most conduce to the *Interests* of the *Church*; which how any *Prince* should do who is not a *competent Judge* of the *Church's Interests*. I am yet to seek. I am loth to retort the *Objection*, because it is an *ill-natured* one; but yet *Princes* ought to have *Justice* done them: And thus much even *Malice* it self must say in their behalf, That whosoever looks into the *History* of the *Church*, he will find many *Illustrious Examples* of *Piety* and *Virtue* among *Crowned* as well as *Mitred Heads*; and howsoever *Princes Courts* are commonly but ill *Schools of Morality*, yet the greatest *mischief*s that have befallen the *Church*, never sprang from thence; but most of the *Abuses* and *Corruptions* under which *Religion* hath groan'd, were begun and carry'd on by *Ecclisasticks*, and that

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too in direct *opposition* many times to the Civil Power. Witness most of the gross and abominable Errors of the Church of Rome.

Obj. 6. *The present Deprivation is not justifiable, even by our own Secular Laws; because the Supremacy is by all our Laws vested not in the Parliament, but the King. I am no Lawyer; but it will be Reply good enough for this Objection, I hope, to say, that the King with his Parliament, must needs have as much power, as without his Parliament. Well; but the King cannot confound the several Courts and Jurisdictions to which Causes are appropriated by the Laws themselves. To this I may answer, That an Act of Parliament may set aside the usual Formalities of proceeding in Law, as being superior to the Constitutions of particular Courts. But, to be short; I will ask the Vindicator this one Question, Is this Law by which the Bishops are deprived, inconsistent with our former Laws, or not? If it be not, then the Deprivation is undoubtedly justifiable by Law. If it be inconsistent; Then, as he very well knows, one ordinary Rule of judging concerning the practice of inconsistent Laws, is, That later Laws, even of the same Legislative Power, take place of elder Laws, as being so far virtually Repeals of them, as their Practice proves inconsistent. This Answer He will not except against I hope, for it is his own.*

Sect. LXVIII.

And thus have we consider'd every thing that looks like an *Objection*, so far as I know, which the *Vindicator* hath offer'd against the *Validity* of the late *Deprivation*; let us now see how he hath set aside that which hath been offer'd for it. The *Author* of the *Defence* of the Church of England insisted upon two things especially; whereof the first was, *That those who deny this power of Deprivation to the Civil Magistrate, do themselves allow him another as dangerous to the Church.* This he made appear in two *Instances*, viz. *The keeping Episcopal Sees vacant, and, The Depriving Presbyters of their Cures.* The latter of these the *Vindicator* hath not thought fit to say any thing to: But as to the former He replies, *That the Church allows this Power to the Prince in consideration of the Temporals he annexeth to Bishopricks; and that to keep a See vacant, is no Act of Authority upon a Bishop, but only on a Candidate for the Office.* But yet, I say, it is an *Act of Authority* upon the Church, and may prove

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Sect. LXII.

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altogether as *pernicious* to it as the *Power of Deprivation*, if a *Prince* so please. Nor is it enough to say that the *Church* may *resume* her *right* of *collating* whensoever She judges it *convenient* so to do; for so it may be said, that She may *reserve* the *Right* of *Deprivation* to her self when She sees *convenient*. And farther, if to *fill up* vacant Sees be a *Right* of the *Church*, She *recedes* from her *Right* when She allows *Princes* to keep them *vacant*; and therefore there is as proper a *Cession* of *Right* on the *Church's* part in this case, as in that of *Lay-deprivation*. But how, I pray, must *Churches* *subsist* during the *Vacancies*? Why, the *Presbyteries* may perform what is requisite for their own time: But, because the *Power of Ordination* is not given them, without which a *Succession* cannot be secured, the *Church* is obliged to take care that the supplying the Sees with new *Bishops*, be not deferred so long till the whole *Episcopal Order* be *extinguish'd*. The *Presbyteries* perform what is requisite: Is then the *Nature* of the *Spiritual Monarchy* such, as to *subsist* in *Presbyteries*? And can a *Presbytery* be the *Center of Union*, the *Head* of a *Church*, and *Principle* of its *Unity*? It seems it may, or else a *Church* may *subsist* without an *Head*, and maintain its *Unity* when the *Principle* of *Unity* is *lost*. *Bishops*, alas! are necessary for nothing but to secure the *Succession* of *Presbyters*. And therefore let our *Church* maintain but three or four *itinerant Bishops* merely for *Ordination*, (as for *Confirmation*, *Presbyters* may do that), and She will want nothing really *needful*. An *acceptable Doctrine*, upon my word, to all such as gape after *Bishop's Lands*; but yet such as no one will thank him for, that hath any regard for the *Episcopal Order*. And I have so good an *Opinion* of the *Vindicator*, that I believe he will scarce thank himself for it upon second thoughts. Another thing the *Author* of the *Defence* insisted on, was that, which can well escape no body that treats of this *Argument*, the *Case* of *Solomon* and *Abiathar*, to which the *Vindicator* excepts first, That this *Fact* is barely related in *Scripture*, not *condemned*: and therefore no *Inference* can be drawn from it. But to this I answer, That the *Facts* of *Persons*, who bear a good *Character* in *Scripture*, are to be look'd upon as well done, where we have no *Information* to the contrary; and, unless there be something very *peculiar* in their *Circumstances*, are generally *Precedents*. Thus our *Saviour* himself *justify'd* his *Disciples* in plucking the *Ears* of *Corn* on the *Sabbath-day*, from *David* and his *Men* eating *hallow'd bread*, *Matt. 12. 4.* His

Sect. XXX.

His next Exception is drawn from the Sacredness of the Priest's Office. And what would he infer from that? Why that Solomon could not deprive him. And yet the Scripture saith he did. But Solomon's Act was only of Force, and the Deprivation fell in of consequence. Then if Solomon had no Right of Deprivation, he ought to have forbore that Force which he could not offer without Deprivation. Well! but Solomon had a particular Reason for what he did, and that was to fulfill what God had before threaten'd against the Family of Eli. For the words of the Text are, So Solomon thrust out Abiathar from being Priest unto the Lord; that he might fulfill the word of the Lord, which he spake concerning the house of Eli in Shiloh, 1 King. 2. 27. *En tibi igitur Prophetas Milites qui partiti sunt inter se vestimenta Christi*, was Chamier's Reply to Bellarmine, who would have eluded the force of this Text in the very same manner. No; but Solomon knew of this Prophecy and did directly design the Accomplishment of it. But what warrant had He to turn a mere Prophecy into a Rule of Practice? Why, God himself had declared his pleasure that Abiathar and the House of Ithamar too, should be deprived of the Priesthood, and deprived at that very time; as Solomon might learn by Reasoning thus: They were to be deprived, that Solomon knew; admit that. And they were to be deprived then, or not at all. How so? Why Abiathar was in the fourth Generation from Eli, and it was a standing Rule, that such Punishments of the Children for the Parents were not usually deferr'd beyond the fourth Generation. Were not usually deferr'd beyond the fourth Generation: But if God was pleased to defer Eli's punishment to the fifth Generation; what had Solomon to do to hasten it before it's time? But to let that pass. How should Solomon know even so much as this, viz. that such Punishments were not usually deferr'd beyond the fourth Generation? Why from the words of the second Commandment, and from such Examples as the Treachery of Gyges, and the Conspiracy of Jebu being both punish'd in the fourth Generation. Let us first consider the Examples; and the Vindicator doth not, I hope, suppose that either of these in particular could possibly be of use to Solomon, no, but some other like them. But unless Solomon was happier in his Choice than the Vindicator in his, he could not from Examples have ever learn'd any thing to the purpose. Cræsus was the fourth from Gyges, true,

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Sect. XL.

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Tom II p. 594.
Ed. Gen. 1626.

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but must he therefore suffer for no sin but that of Gyges? had he not sins of his own to suffer for? And as for Jehu being punish'd in the fourth Generation for his Conspiracy against the house of Ahab; this is so gross a Mistake, that the continuance of the Crown so long in his Family was even the Reward of his Conspiracy. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy Children of the fourth Generation shall sit on the throne of Israel, 2 King. 10. 30. But by the way, is it not an unaccountable undertaking in the Vindicator to go about to justify Solomon's deposition of Abiathar by an old Prophecy concerning the House of Eli deliver'd almost one hundred years before Solomon was born; and in the very same Paragraph condemn Jehu for conspiring against the house of Ahab, tho he acted therein according to a Prophecy deliver'd to himself, and had God's immediate command for what he did? But we need not wonder at this; if we do but consider how he argues from the second Commandment. The words are these, I the Lord thy God am a jealous God, visiting the iniquity of the Fathers, upon the Children unto the third and fourth Generation of them that hate me. Hence the Vindicator argues, and supposes Solomon to have done so too, that the punishment of Fathers must begin at the fourth Generation of their Children, when the words say expressly that it shall end there, and that God will visit no farther. But let any one judge whether such reasoning would have become the wisest of Men. Whilst Men reason at this rate, it is no wonder that they and the Church should not be both of a mind.

Sect. XLI.

But he says farther, that in this case of Solomon and Abiathar there was not so much as an Example, (so far was it from being a Precedent,) of a Deprivation of an High Priest properly so call'd. For Abiathar was not such, but Zadok; and this he infers from hence, viz. That when they are mention'd together Zadok's name is always placed first. But he ought to have consider'd that the Holy Pen-men never made this their Rule always to mention the most worthy first; as appears in the order of Jacob's Sons, 2 Chron. 2. 1, 2. and Zeruiah's in the same Chapter v. 16. compared with 2 Sam. 2. 18. Many other Instances of

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called for instance
of Aaron.

of this kind I could give him, if there were *occasion* so to do. But these I hope are enough to let him see what a *slender* Ground the bare order of Names is to build a conjecture upon in *opposition* to the received opinion of all mankind for so many Ages; and which, in all common construction of Words, is countenanced by our Saviour himself, where he saith that *David went into the house of God in the days of Abiathar the High Priest*, Mark 2. 26. whereas had not *Abiathar* been the *High Priest* properly so call'd but *Zadok*, it had been but proper speaking to have said the days of *Zadok the High Priest*, not the days of *Abiathar*. I confess the *Abiathar* mention'd in the Gospel was not the *Abiathar* about whom we contend, but his Father; however if the Father was *High Priest*, there remains no dispute whether the Son was so too. I do so far agree with the Vindicator that there were two High Priests together in those times; but I cannot agree with him as to their Order. Two there were, whereof one attended the Ark at Jerusalem, the highest Function, and that was *Abiathar* the supreme High Priest; the other attended on the Tabernacle at Gibeon, an inferior office, and that was *Zadok* the second High Priest. And this Account is consistent with *Josephus*, and makes *Josephus* *Ans. Lib. 8. c. 1.* consist with himself; for He reckons *Zadok* among the *idolatrous* of *Phineas's* Family, and yet at the same time acknowledges him to have been *High Priest* in the Reign of *David*. This the Vindicator will needs have to be a Contradiction; but *Josephus* was never so inconsiderate a Writer neither, as to contradict himself within the compass of three Lines. By *idolatrous* therefore we must not understand, as the Vindicator doth, private persons in an absolute, but in a comparative sense, i.e. in comparison of their own Progenitors who formerly, and of *Isamar's* Family which afterwards had the Possession of the *High-Priesthood*; and accordingly *Ruffinus* renders *idolatrous* by *qui Sacerdotio sunt privati*, meaning the *High Priesthood* properly so call'd, not by *qui privatam vitam egerunt*, as if none of them had all that time born any publick office. As for what he objects farther, that there could be no deprivation of the Family of *Phineas*, because of the Covenant that was made with him of an Everlasting Priesthood, and therefore *Abiathar* could not be the *High-Priest*; may he not as well say, The scepter was

Sect. XLIII.

Num. 25. 13.

Gen. 49. 10.

not

Sect. LXIX.

Sect. LXVI.

not to depart from *Judab*, therefore *Saul* never was *King*? He knows many things may be said in answer to this; and besides if there be any difficulty in it, he is as much obliged to solve it as any body else; for he can tell the time when the *Jews* were without a *Priesthood*, without an *Ephod*, and without a *Teraphim*; nay, he knows the time when *Invasions* of the *Priesthood* had passed into *Prescriptions* of that force, as to make *Possession* the best title any one could pretend to it. And ought not this to be reconciled with the *Covenant* of an everlasting *Priesthood* as well as the *Interruption* of it for three or four *Successions* only? What Cause may not that man hope to carry, for whom the same *Argument* shall soon prove any thing, soon nothing, even as He himself sees good?

Sect. LXIX.

But lastly, He says there is no Reasoning from the Rights of the *Jewish* Princes to the Rights of *Christian* Princes now. Why; then the world hath been under a gross mistake till now; for hitherto they have so reason'd. It appears by our *Canons* and *Articles* that we have had two whole *Convocations* at least that have reason'd at this rate, and so have all the learned men, whose Works I have met with, either before or since. But what is the Cause why we may not so reason? One Cause is, that then the Prince had a better pretence, as Head of the *Theocracy*, to command in affairs concerning God, than any Prince living can have now, when no State pretends to be *Theocratical*. This one Mistake runs through the *Vindicator's* whole Book, viz. that the *Jewish* State was *Theocratical* in the time of *Solomon*; whereas the *Theocracy* had then utterly ceased, as, the late Learned Dean of *Ely* hath proved. But supposing it had then continued; This is so far from a Reason for the *Jewish* Kings to pretend to more power than others; that they ought rather to have pretended not to so much. For so long as God took upon himself the office of a *Political Prince*, which is the very notion of a *Theocracy*, they could not pretend to so much as the *supreme Magistracy*. But He saith the *Jewish* Princes had a better pretence to command in affairs concerning God than any Prince can have now. Was it any thing more than a Pretence? if it was not; then Princes now have as much right to command in such affairs as they had then; that is, even none at all. If it was something more than

Vid. Spencer.
Dissertat de
Theocrat. Jud.
Cap. 4. Sect. 2.

than a *Pretence*; then the *Jewish* Princes had really *more* Authority than *Princes* have *now*; then our *Princes* have not the *same*; but "Whosoever shall affirm that the *King's* Majesty hath not "the *same* Authority in *Causes Ecclesiastical* that the *Godly Kings* "had among the *Jews*, let him be *Excommunicated*, &c. Canon II.

The other *Reasons* offer'd by the *Vindicator* against the general way of arguing from the *Jewish* State to the *Christian*, deserve less consideration than this; and therefore I shall leave them to some Body else that hath less to do.

And thus have I consider'd the *Defence* of the *Vindication* so far as it respects the *Defence* of the *Church*. I shall only desire the *Vindicator* impartially to reflect upon his own *Work*, and to see whether upon second thoughts he dare stand to the *Positions* laid down in it, particularly these, *That the Sacerdotal Unction is greater and holier than the Regal: That It is the Original from whence the Regal is derived.* §. XL. *That Bishops are properly Priests: That the Eucharist is a proper Sacrifice.* §. XLVIII. Time was when had he been charged with the maintenance of these *Doctrines*, he would have answer'd with the *Indignation* of *Hazael*, *Is thy servant a dog*, &c. 2 *King.* 8. 13. But I see that no body knows, before-hand, what *Extravagancies* either in *Opinion* or *Practice*, a violent *Inclination* for a *Party* may drive them to. Methinks I behold the *Church of Rome* sitting with this *Work* of the *Vindicator's* in her hand, and as she reads it, exulting for Joy, and promising to her self a *Proselyte* more glorious than the *Crown'd* Head she makes such mighty boasts of. He hath indeed made such advances towards her as render neither her hopes, nor our Fears of him, altogether unreasonable. A few steps more, and he is perfectly reconciled. But I hope he will defeat her Expectations, and stop in time. For my own part I sincerely profess my self so far from being prevail'd upon by any thing, this great man hath said in defence of his *Vindication*; that I have a worse opinion of it than I had before; and I wonder He himself doth not suspect it, when it is not to be defended by a Person of his prodigious Learning and Abilities, without his raking for Arguments in that Sink of Errors, the *Church of Rome*. There can be no greater sign of a bad Cause, than when it appears worse and worse in the Management; and so doth this: For the
Vindi-

Vindication did not want this *Defence* so much , as this *Defence* wants another.

And therefore I conclude that neither is the *Cause* it self to be *Vindicated*, nor the *Vindication* of it *defensible*.

FINIS.

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